

# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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MAY, 1860.

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### Can we raise \$100,000?

*"We are of the opinion, that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done, and more, if the Church will but do its duty. We are persuaded that 1,000 persons, or parishes, can be found to contribute \$100 toward this fund."*

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

### One Hundred Dollars for each Parish, or A Dollar for each Communicant.

How easily might this be carried out. Do you ask how? We answer,

1st. In Families. Read the following, received on Easter Monday:

"An Easter offering from a mother, for Domestic Missions, one dollar each for her family, who are communicants."

Happy mother, with so large a family, all gathered around her, at the altar of her risen Saviour, on the Easter morn, with her, partakers of His resurrection's power, and of the peace and joy of His brethren and friends. How many parents might thus make up a family offering for each member of their family, in the flesh, and in the Lord, and speed it with their prayers, to bless our holy cause. Happy are the mothers, who are thus able, willingly, to offer unto the Lord, for themselves and for their children. It will bring God's blessing on the household, on the family altar, on their kindred ties and joys, and upon their common trials and sorrows. The prayers of

the church in the wilderness, wafted back "as spicy breezes," will be as grateful and cheering, as they are full of comfort and blessing.

2d. From Parishes. We have often said, that if only one thousand, out of our two thousand parishes would give one hundred dollars, we should have the desired \$100,000. Now how can this be done?

Take the following example: Here is a parish, not yet *four years old*, which only received aid one year, and is now disposed to bless and aid others. The times were never harder in the West, and yet the parish of Gethsemane (in Minneapolis, Minnesota) has sent us \$91 50 as an Easter offering for Domestic Missions, about an average of a dollar for each communicant. The zealous Rector will pardon us for using his letter, which he never dreamed would see the light. It will tell its own story, and show how the thing was done:

MINNEAPOLIS, *Min.*, April 10, 1860.

MY DEAR DOCTOR :—I take pleasure in enclosing you the receipts from the offertory of the parishes here on Easter day, for Domestic Missions.

Ninety-one dollars and fifty cents is from Gethsemane Church, Minneapolis; five dollars from St. Mark's, North Minneapolis; three dollars and fifty cents from Holy Trinity, St. Anthony's Falls.

You will see that our offerings at Gethsemane are much larger than ever before. I made a special effort to raise \$100. Held a public Missionary meeting the Sunday evening before; read the appeals of the Domestic Committee; had addresses from Judge Atwater, a member of the Board of Missions, and Mr. H. S. Wells, a member of the Committee of Laymen, both wardens of my church. We got the ladies interested. They raised \$50 of the amount among themselves.

I have a monthly Missionary meeting in the parish; have had, all the past year, and kept them posted as regards the Missionary work; and although the times are harder than ever before, you have the result.

Our work goes on well. I had ninety-four communicants out on Easter. Have now one hundred and ten on my list. I found ten here when sent out by your Board, three years and a half ago. With kind remembrances to your family,

I remain your brother in Christ,

D. B. KNICKERBACKER.



It was done by the Rector's interest and zeal. It was done by Missionary information regularly given. It was done by earnest *lay co-operation*. And the same may be done everywhere where the same means are used. There are but few of our parishes of five years old, that are not just as able to do as much as this young and vigorous parish. Will they not make the effort? Will not the Rectors stir them up? Will not the laymen lend a helping hand? To do the work we now propose, we must have vigorous, earnest aid. What parishes will send the \$100, or a dollar on the average for each communicant?

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Minnesota.

LETTER FROM BISHOP WHIPPLE.

ST. PAUL, *March 26, 1860.*

Again I write, to give you my quarterly report of work in this portion of the Lord's vineyard; and I know it will gladden your hearts to see how the way opens for the Church of Christ to go in and possess the land. I was absent from my diocese in January—called East to bury a beloved father. Since my return I have preached fifty-eight sermons, confirmed fifty-five persons, of whom eight were Chippewas, baptized five persons, two adults and three children, administered the Holy Communion five times. This visitation has extended over much of the white field, and also over a portion of the country of the red man. Everywhere the good hand of the Lord has been with me, protecting me in danger, and evidently opening the way to win men to Christ. The only sorrow has been to see outstretched arms pleading for help, and to be compelled to go away, leaving no one to break to them the bread of life. The field widens every day—the door is open—the work is ready, and whoever will may gather in the harvest of the Lord. Where are the men? There is no country or clime untrodden by our restless race in search of gold. Has the Lord no such servants to dare and suffer for his sake? Would I could plead with every mother who longs to work for Christ, and teach her that an angel might rejoice at her

privilege to train up her brave boy to be a true-hearted servant of Christ. When will our brethren in the North and South, East and West, awake to the fact that they are not ministers of Christ simply to build up a well-to-do parish, but that we are all members of one Holy Catholic Church, which must possess the land. The day has come when sluggishness and grudging gifts cost too much; the day has come when the Church must awake to the mighty battle with Satan which presses on us in these last days. Some cheering news I send you:

THE WHITE FIELD.

At Winona, the Rev. Mr. Evans, an invalid, is doing full duty. His patient toil is bearing its fruit. He has organized a parish at Stockton, and has secured valuable gifts of land for a church, parsonage and school. At Chatfield, where we have never had a clergyman, there is a noble field open. One faithful female communicant, and a few earnest women who are attached to the Church, have organized a sewing society, and paid for two Church lots and had one hundred dollars at interest. I spent two days here visiting the people, preached twice, baptized two children and two adults, confirmed two others, and administered the Holy Communion to three persons. The young men of the place pledged me \$500 toward the support of a clergyman. At Rochester, a beautiful and flourishing village of fifteen hundred souls, they desire a clergyman, and will pledge from \$300 to \$400 for his support. At Faribault I spent a week, visiting the parish schools and outlying stations. Two years ago the Church was unknown here. It has now over fifty communicants; its schools number one hundred and fifty scholars—of whom eighteen are Chippewas, and eleven are young men in training for Holy Orders. The sites for our future schools are beautifully situated. The Church has a deep hold on the hearts of the people, and its influence is widely felt in the surrounding country. It is another cheering witness of the sure reward which God will give for earnest toil.

At Monticello, one of the stations of the Rev. Mr. Chamberlaine, I confirmed a class of seven persons, and there is every prospect of establishing the Church. The ice in the river prevented my crossing to visit his other stations. At Crow Wing the Rev. Mr. Peake is your missionary on the outpost of civilization. This small place is



of great importance to the Church as the key of the country north. The Indian, the half-breed, and trader resort here, and their estimate of religion is very apt to be that which they see on the border. Mr. Peake is the only Protestant clergyman here, and whatever be the success of his labors at Crow Wing, this mission must be maintained. I have cheering proofs that his influence is widely felt. At Little Falls we hope soon to have a church. Mr. Peake preaches here once in three weeks.

#### THE RED FIELD.

I have again visited the Indian Mission at Gull Lake, and also visited the Mille Lac bands. I know, brethren, how faithless some of my friends are of Indian Missions. I have too often seen the curling lip and the look of doubt. But, admit that this red man is a man for whom Christ died, and I claim that his very wretchedness pleads with every sympathy of the Christian heart to give to him the Gospel. It is no question whether many or few of them receive the Gospel—an apostolic Church *must* preach the Gospel to the pagans at home. We are to work in God's way, and he will care for the harvest. The red man's history is one of robbery and wrong. His country is overrun with the fire-water. It is vain that the plighted faith of a Christian nation pledges him, in every treaty, protection. He has none. Thus tempted by the white and opposed by his own people, we wonder if he ever falls. I am no enthusiast about Indian missions; I only believe it is God's work. I saw much in my visit to gladden every Christian heart.

#### ST. COLUMBA AND THE GULL LAKE BAND.

The Rev. J. Johnson Emeagahbowh, a full-blooded Chippewa, is the deacon at St. Columba, and bears every evidence of being a self-denying and earnest Christian man. He presented to me a class of seven for confirmation, who bore a most excellent examination in the catechism and simple truths of the Gospel. I preached Sunday morning; the little log church was crowded with red men. The service is in Ojibwa, using the Ojibwa prayer-book of the English Church. The sermon is translated, sentence by sentence, by the interpreter. The breathless silence—the earnest look of these upturned faces—touch every sympathy of your heart. At 2 P. M. I examined

the class to be presented for confirmation—a class of deep interest, one the wife of a Rabbit Lake chief, who has spent the winter here for instruction. At 3 P. M. a second service—the sermon to explain that this was a service to enlist the Christian soldier, and to describe what manner of men Christ's soldiers must be, and that we need the help of the Holy Spirit to become such. After service I committed to the ground, in God's-acre, beside the church, the body of the baptized child of William Superior. The group of mourners, the crowd of strange red faces, made this evening burial very solemn; and never did the words of the service sound sweeter than when committing the body of this child of the forest to the grave in the hope of a joyful resurrection.

#### THE COUNCIL.

At the request of the chief "Bad Boy," I met himself and young men in council. After a little silence the speaker arises and shakes hands with each one present, and then begins his speech. "Bad Boy's" manner is graceful, and his words simple and straightforward. He said: the words of our great spiritual father to-day have been good words—that the Great Spirit must have told me. He described the effect of the fire-water upon himself and people; said he wished to take the pledge; that he thought the white man's religion the best religion; that when he met the bad white man he then doubted whether it was any better than the Grand Medicine. He spoke of brothers Breck and Peake, and of their own missionary, Emeahgah-bowh, as good men; said that if they did not become Christians themselves they knew that the only hope of their children was to be educated in the Christian religion. In reply I showed them that we were all brothers of one race, sinful and dying; that we had one Saviour; that both might call God "Our Father;" I told them how our fathers were once a wild pagan race who lived in huts and by the chase; that missionaries came to them; that they became Christians, and that God had made them a great nation. I told them of our schools at Faribault; why we took their children there; we did not want two schools, one a good one for the white, and the other a poorer one for the red man; that we did not want to make the white man's children like the red man, but to make the red man's children like the white man; that I was glad to say one Indian boy



had taken the prizes over white boys in his class. After explaining the way of salvation, I reminded them that the words we had spoken were heard by the Great Spirit.

The Grand Medicine and brothers Breck and Peake made speeches—the first telling us that he had a brave boy whom he loved to have always with him, but he loved more to have him educated, and should send him with us. The father told us afterward that this baptized boy would never, even in the wigwam, eat before he prayed, and that he often begged his father never to drink the fire-water. After an hour spent in conversing with the communicants, we retired to rest, thanking God for this happy day.

#### THE HOLY COMMUNION.

On Monday morning, at the break of day, the chapel bell called us to the church to receive the Holy Communion. At the time of the offertory it would have moved your heart to tears to see those Indian mothers coming to the altar to bring their gifts of love, to lay them on the alms-basin held in the Bishop's hand; and often the babes in their arms held in their little hands a piece of bead-work or a small coin, which they dropped on the plate. The Communion was solemn and impressive; many of us wept as we knelt by the table of the Lord. After service I spent an hour with two erring communicants who had been led into sin, and who now, deeply humbled, sought to be restored to the Church. We then met such Indians as had asked to take the pledge. The pledge to abstain from intoxicating drinks is written, the name signed, and time specified for which it is given, and then the Indian makes his mark. "The touch of the pen" in the presence of the Great Spirit, is held to be very sacred.

#### THE VISIT TO MILLE LAC.

I visited the chiefs of the Mille Lac band who, four months ago, came to St. Columba hoping to meet me, that they might ask for the Gospel. On our way we met many Indians of the Rabbit Lake, Sandy Lake, and Mille Lac bands, and in every instance they asked us for a teacher. Time forbids that I tell of our dear services by our camp-fire, of our interview with Wah-de-nah, the head chief. At St. Columba I found a chief of Sandy Lake, who had waited for three days to see me, that he might ask for a teacher. There are many fearful difficulties in the way; the greatest is the temptation of

the accursed fire-water. The work with a pagan race is, and must be slow; but one thing I have settled, and that is, by the help of God I will never give up a Christian effort for the red man, and I believe God will give us the harvest.

#### HOLE-IN-THE-DAY.

After my return to Crow Wing, "Hole-in-the-Day," the head chief of the Chippewas, came to see me, and spent several hours in conversing upon Christian truth. Three weeks ago he came, on Sunday, to the Rev. Mr. Peake, and asked to take the pledge for a year. He now seems to be friendly to our work, and he earnestly urged me to keep the Rev. Mr. Peake at Crow Wing. If, by the grace of God, he should be led to Christ, none can tell what he might do for his people.

Brethren, I have, I fear, wearied you. The work so widens my heart is full—pray for us. Assuring you of my love and prayers, I am ever your fellow-laborer for Christ,

H. B. WHIPPLE,  
*Bishop of Minnesota.*

#### Wisconsin.

##### *Green Bay—Rev. E. A. Goodnough.*

YOURS of Feb. 4th, enclosing an order for fifteen dollars, has been received. I do not know how to acknowledge the five dollars from Miss E. H. better than by enclosing a note to you for her.

I will write a note to the Rector of Emmanuel Church, for the Sunday School, as an acknowledgment.

I am very much obliged to you, and thank you very much for taking the trouble to send these donations for this mission to me; though by some they would be thought small, yet with us they are great helps in carrying on the work of the mission. They enable me to do a vast deal more good to the Indians, and in the cause of Christ than I could without them. I shall go on finishing and furnishing the school-house as fast as sums are sent, and also aid the poor Indians all I can, for they are some of them suffering great want.

I am encouraged in my blessed work, though I meet continually great disappointments and hinderances; yet, thank God, some hear the word to their souls' health; and if I can at the great day present one Oneida who



has been led to lead a life of holiness here and be worthy of eternal life there, I shall be satisfied, and more than paid for all my trials and labor.

The school is doing finely at present. I am having a part of the English service each morning and evening at the opening and closing of the school. During Lent we have extra services which are attended by a good number. The Sunday-school is also doing well, many of the children being now able to say the Creed and Lord's Prayer in English.

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*Wausau—Rev. T. Green.*

In January last I resigned my Missionary charge in the Wisconsin Pinery, intending, after the Easter festival, to leave this part of the country. But as the Bishop is not prepared to supply the place with a clergyman, I have at his earnest request withdrawn my resignation, and shall remain for an indefinite period.

The general attendance upon the services of the church is large, and would be much larger could seats be provided. Some persons have left because we could not accommodate them with a seat, and they do not like to come again, fearing to be disappointed.

The carpenters are at work upon the church building, and expect to have it covered in by Saturday next. Then we shall be compelled to stop, for want of funds.

Since my report in January, six adults and fourteen children have been baptized, four have been confirmed, and two, who for many years had been wandering from home, have returned to the arms of their loving mother, the Church. I am happy to say that there is an increased seriousness among the people, which is evidence, I trust, that the good spirit of God is working among us.

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*Iowa.*

*Burlington—Rev. J. Batchelder.*

SINCE my last report I have continued my accustomed duties, as my health and opportunity would permit. For several weeks recently I have, been quite disabled by a severe inflammation of the lungs and fever; but, through our heavenly Father's abounding goodness, I am now much relieved. I hope soon to resume my duties.

I know not that I have anything of special interest to report. The people attend with apparent seriousness to the services of the church, and to the preaching of God's holy word. Could I see the life-giving power of the Holy Spirit, I should then indeed feel that my trials and labors were not

in vain. It is true that the people about me often have what they term revivals. But I can have no faith in any religious excitement, which does not promote common morality.

The spirit of gain is the all-pervading and prevailing vice of the times. The ordinary transactions of business between man and man are a game of deceit and fraud. Whether this sin is more prevalent here than elsewhere I know not. But I have no confidence in a religion which does not involve the utter abandonment of it. The virtual divorcing of religion from morality is one of the crying evils against which we here have to contend. May God in his mercy cause the power of his word to be felt ; cause it to be realized, that his commands are exceedingly broad.

I expect to be better provided with the means of travelling the approaching summer than I have been for some months passed. May I have devotion and strength to improve aright all opportunities to preach the glorious gospel of the Son of God ; and may that gospel become the power of God to salvation to many who are now ready to perish.

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### Kentucky.

#### *Paris—Rev. J. A. Merrick.*

SINCE my last report, in which sundry details of our continued growth were communicated to you, it has been a special aim on my part to induce the parish to relieve you of a portion of your burden. I am happy to be enabled thus early to state the prospect to be highly favorable. The vestry have determined, with prudent cautiousness, to surrender one half our present missionary stipend, at the end of the year, for the benefit of some other mission in the diocese ; and, if nothing adverse should happen, the remainder at the close of the year following. This resolution they have communicated to the Rt. Rev. the Bishop.

This is one among the many indications of our growth and progress as a parish, during the past four or five years—an abundant yield of good fruit, which has repeatedly drawn forth the kindly commendations of our venerable chief Pastor, and particularly in reference to the more vigorous inner life of the parish.

While our chief work is necessarily the feeding of this portion of the flock of God, the spiritual care of those who are within the Church's fold, they that are without have by no means been overlooked. Evidence of this may be seen in the increased congregation, and additions to our numbers. The body of communicants alone has trebled itself, through God's favor, since my labors began.

With this favorable indication, another is evident in the gradual tranquilizing of the stormy controversial feelings which upon coming here I found



existing in an uncommon degree—so that a better state of things has already appeared, which we shall continue to foster, though never at the expense of our fidelity to Christ and His Truth. Of the candidates for confirmation on my list, not yet complete, two thirds are from the sects about us.

The young are regarded by us with an interest proportioned, I trust, to the prospective value of their future influence, as Christian men and women. Our Sunday and Parish Schools, male and female, are larger than at any previous time, and are made up of children not of churchly parentage only, but by far the greater number from Romanist, Baptist, Campbellite, Methodist and Presbyterian families. The results are shown already in the fact that in this anabaptist community, in which the Church has been struggling simply for existence, we have received by baptism, and they brought within the sphere of our personal and pastoral influence, a larger number of children (and adults together) than are recorded by all our predecessors, from the time of their first known ministrations here, in the year 1814-15.

Surely God has blessed us largely. To Him be the praise.

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### *Mississippi.*

#### *Calvary Church, Holmes Co.—Rev. B. Halsted.*

Our services here have been much interrupted since the beginning of Advent, by frequent and excessive rains. On Christmas Day, however, the weather was more pleasant, and a goodly congregation assembled to testify their joy at the Saviour's birth, and partake of the sacramental memorials of His love. The church, as usual on this festival, was tastefully adorned with evergreens, fit emblem of God's unchanging love to man. The offerings on this day, for Domestic Missions, amounted to sixteen dollars (\$16).

As most of the persons interested at the beginning of the last year in establishing the services of the church at Black Hawk have recently left that place, I shall probably transfer the services of the second Sunday of each month to Carrollton, the county seat of Carroll county, where the prospects of establishing the Church are now considered much more favorable than at any former period.

Several persons there are now awaiting the visitation of the Bishop for the rite of confirmation.

*New-Hampshire.**Holderness—Rev. J. R. Pierce.*

Six months nearly have passed since my last report was forwarded to you, during which time, with the blessing of God, we have brought our new church so far toward completion as to be able to occupy it. We held services in the new church for the first time on Christmas day; the house was filled to its utmost capacity. There is some little work remaining to be done in the way of church furniture, and a debt of a few hundred dollars to be cancelled, before we can consecrate it to Almighty God. We are hoping that all obstacles will be removed, so that the consecration can take place in June or July. The time and attention of the Rector have been so much taken up during the last twelve months, in raising money and looking after the work on the church, that he has not been able to devote that attention to the spiritual wants of his people which he would have been glad to do. He is happy to say, that the parish is in as good a condition as could be expected under the circumstances. The Bishop of the Diocese made us a visitation in the middle of December last, after a notice of less than a fortnight, at which time five persons renewed, in the holy rite of confirmation, their baptismal promises.

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*Missionary Meetings.*

BISHOP LAY IN NEW-YORK AND PHILADELPHIA.

The Missionary Bishop of the Southwest has made us a hurried visit, but to all who were privileged to meet him, and hear him, it was both pleasant and profitable.

On the evening of the first Sunday after Easter, April 15th, a meeting was held in Calvary Church, New-York, at which the Rector, Rev. Dr. Hawks, presided, and addresses were made by Bishop Lay, Rev. Drs. Hawks and Chauncey, and by the Secretary of the Domestic Committee, and a collection was made for Missions in the Southwest.

The Bishop's statement of the condition and prospects of his field was full of interest, and with his earnest spirit and warm appeals for sympathy and aid, cannot be without a lasting effect.



The Bishop also preached at an ordination in Christ Church, Bay Ridge, Long Island, held by Bishop Potter, on Thursday, April 19th, when the Rev. Messrs. U. T. Tracy and E. F. Baker were ordained priests, and Rev. F. R. Rising was admitted to deacon's orders. The sermon of the Bishop, from John xxi. 15-19, was so sweet and tender, so touching and beautiful, that it produced a deep impression, entirely in unison with the solemn occasion, and with the lovely rural church and parsonage, and the bright and auspicious day. The services will be long remembered with pleasure by those who were permitted to be present and enjoy them.

The Missionary Bishop spent the second Sunday after Easter in Philadelphia, where he preached in the morning in St. Mark's Church; in the afternoon, in St. Stephen's; and in the evening addressed a Missionary Meeting in St. Luke's Church, with Rev. Dr. Randall, of Mass., Rev. Mr. Nelson, Missionary to China, and the Secretary of the Domestic Committee. The meeting was deprived of the presence of Bishop Potter, by an official engagement; of the Rector's, confined to his house by sickness; and of that of the Rev. Rector of St. Andrew's, who kindly promised his presence and aid, but could not obtain a release from a previous engagement. Still, notwithstanding the inclemency of the weather and the short and imperfect notice, there was a goodly attendance of clergy, and a very respectable congregation, who listened with deep interest to the statements and appeal of the Missionary Bishop. The Rev. Dr. Ducachet opened the meeting with prayer, and, after a collection for the Southwest, the Rev. Dr. Wilmer read the closing collects, and the meeting was dismissed with the benediction, from Bishop Lay. The Bishop has gone South to remove his family and enter on the arduous labors of his distant and extended field. He has received about \$6,000 of the \$10,000 fund he asks, to begin his labors; and we trust the whole will speedily be raised, and his hands be made strong by the sure tokens of a deep and abiding sympathy.





## Rhode Island.

Pawtucket—St. Paul's S. Sch... \$20 00

## Connecticut.

Birmingham—St. James' ..... 155 00  
 Hartford—Christ a member... 5 00  
 " St John's, for Bp. Scott... 51 00  
 New-Haven—Trinity ..... 200 00  
 New-London—St. James' ..... 2 00  
 Salisbury—St. John's..... 10 26  
 " Do. " J." ..... 5 00  
 West Haven—Christ ..... 4 83  
 Windsor—St. Gabriel's..... 5 00 478 09

## New-York.

Brooklyn—St. Peter's..... 69 74  
 Burnt Hills—Calvary ..... 8 60  
 Delhi—St. John's ..... 12 15  
 Duaneburg—Christ ..... 10 00  
 Harlem—St. Andrew's..... 5 00  
 Essex—St. John's ..... 9 50  
 Huntington—St. John's..... 4 00  
 Newtown—St. James' ..... 11 50  
 New-York—Ascension, by a Lady,  
 of which \$50 is for Cala... 250 00  
 " Miss'y Meeting for Bps. Scott  
 and Talbot..... 296 31  
 " Calvary, Miss'y Meeting,  
 spl. for Bp. Lay ..... 197 64  
 " R. Smith Clark, Esq.  
 " for Bp. Talbot's fund. 100 00  
 " Christ, Epis Miss. Asso... 121 00  
 " Grace, of which \$400 is spl.  
 for Oregon ..... 1,100 00  
 " " F." for Bp. Lay ..... 50 00  
 " Do. Mrs R. Livingston... 25 00  
 " Incarnation, spl. cont'n on  
 Good Friday for Oregon  
 and Wash'ton. of which  
 \$200 is subject to Bp.  
 Scott's order. for any  
 part of his field, or any  
 purpose of his Mission  
 which may seem to him  
 to require it..... 568 32  
 " St. Stephen's, thro' Rev.  
 Dr. Price ..... 35 00  
 " " A Friend." ..... 10 00  
 " An Easter Offering from a  
 mother, \$1 each for her  
 family, who are commu-  
 nicants ..... 10 00  
 Peckskill—St Peter's..... 10 00  
 Troy—Holy Cro-s, add'l..... 20 00  
 Westchester—St. Peter's, spl. for  
 Rev. C. Reynolds, Kan-  
 sas..... 38 00  
 " Mrs. G. M. Wilkins..... 23 00 2,986 76

## Western New-York.

Geneva—Trinity, " G." ..... 10 00  
 Skeneateles—St James' ..... 6 75  
 A Layman ..... 20 00 36 75

## New-Jersey.

Newark—St. Philip's, for Bp.  
 Kip ..... 3 00  
 Princeton—A Friend ..... 1 00  
 Shrewsbury—" F. S. C." ..... 4 00  
 " A member of the Church.. 1 00 9 00

## Pennsylvania.

Holmesburgh—Emmanuel.... \$42 28  
 Lancaster—St. James' ..... 65 67  
 " St. John's, for Bp. Scott... 7 86  
 Philadelphia—Ascension..... 47 14  
 " Christ..... 218 49  
 Pottstown—Christ..... 26 62  
 " " Twelfth birth-day in  
 memory of Lewis." ..... 3 00 411 06

## Delaware.

New-Castle—Immanuel..... 69 09  
 Newark—St. Thomas, for Bp.  
 Scott..... 91 00 160 09

## Maryland.

Baltimore—Grace, spl. for Bp.  
 Scott..... 116 00  
 Cumberland—" M. S." for do... 5 00  
 " All Saints, a Com... 1 00  
 Rock Creek—Parish..... 30 00  
 Talbot Co.—Whitemarsh Par.. 17 59 169 59

## Virginia.

Hanover—St. Paul's..... 6 00  
 " Emmanuel, for Ep. Miss.  
 Asso..... 12 08  
 " Do. do. Dr. W..... 5 00  
 Lancaster Co.—Litwalton, Wm.  
 Y. Downman, Esq..... 50 00  
 Leesburgh—St. James', for Bp.  
 Gregg, thro' Epis. Miss.  
 Asso..... 40 05  
 Martinsville—Rev. J. R. Lee .. 20 00  
 Portsmouth—Trinity, for Bp.  
 Scott..... 65 00  
 " Do. Miss E. Redmond, & 5 00  
 Pittsylvania—Banister Parish. 5 00  
 Richmond—St. James', add'l .. 25 25  
 " Monumental..... 100 66  
 Sutherland—Bath Parish..... 25 00 359 04

## North Carolina.

Morgantown—Grace..... 10 00  
 Wilmington—St. James', for  
 Southwest, toward the  
 \$100,000..... 125 37 125 37

## South Carolina.

Anonymous, thro' Rev. C.  
 Reed..... 2 00  
 Berkley—St. John's..... 35 00  
 Bradford Springs—St. Philips,  
 " T. T." ..... 5 00  
 Charleston—Calvary Cong, col.  
 persons ..... 4 97  
 " St. Peter's, spl' for Oregon. 89 52  
 " James Bolan, Esq. .... 25 00  
 Richland—St. John's..... 2 50  
 Sumter—Holy Comforter, Mrs.  
 " S. E. M." ..... 5 00 168 99

## Georgia.

Athens—Emmanuel S. Sch.... 7 60  
 Savannah—Christ..... 150 00 157 60  
 M dison—A cont'n of \$10 from  
 this Parish, entered last  
 month, was for Foreign  
 Missions.

Alabama.			Tennessee.		
<i>Cahawba</i> —St. Luke's.....	\$15 00		<i>Knoxville</i> —"A Friend to Ore- gon," for Bishop Scott's Mission.....	\$50 00	
<i>Tuskaloosa</i> —Christ.....	50 00	65 00	<i>Tipton</i> —Trinity.....	20 00	\$70 00
Mississippi.			Michigan.		
<i>Kirkwood</i> —St. Philip's.....	16 60		<i>Detroit</i> —Christ, per C C. Trow- bridge, Esq.....		58 91
" Col'd members of Parish..	3 40		Arkansas.		
<i>Natchez</i> —Trinity, Rev. Dr. Perry.....	190 15	210 15	<i>Fayetteville</i> .....		6 85
Louisiana.			Wisconsin.		
<i>Bayou Goula</i> —St. Mary's.....	19 00		<i>Plymouth</i> —St. Paul's, &.....		2 50
<i>New-Orleans</i> —St. Peter's.....	21 90	40 90	Iowa.		
Texas.			<i>Council Bluffs</i> —St. Paul's, for Epis. Miss. A-so.....	6 50	
<i>Matagorda</i> —Christ.....		10 00	<i>Iowa City</i> —Trinity.....	12 84	
Ohio.			" Orphan's Home.....	1 00	
<i>Columbus</i> —St. Paul's.....		5 00	" Mrs. P. Hunter.....	1 00	21 34
Illinois.			Minnesota.		
<i>Aurora</i> —Trinity.....	5 00		<i>Minneapolis</i> —Gethsemane, Easter Offering.....	91 50	
<i>Decatur</i> —St. John's.....	10 00		<i>North</i> " St. Mark's.....	5 00	
<i>Lewistown</i> —St. James'.....	4 00		<i>St. Anthony</i> —Holy Trinity....	3 50	100 00
* <i>Pittsfield</i> —St. Stephen's....	5 00		Miscellaneous.		
<i>Quincey</i> —St. John's.....	25 00	4900	Epis. Miss. Asso.....		865 00
* This contribution was credit- ed in March No. to Pitts- field, Mass., the letter containing the remit- tance not giving the name of the State.			Total from March 15th to April 15th.....	\$6,920 42	
Kentucky.			Amt. previously acknowledged..	35,158 35	
<i>Frankfort</i> —Ascension, &.....		13 00	Total since Oct. 1st.....	\$42,078 77	

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals, from March 1st to April 2d, inclusive, 1860:

<i>Pennsylvania</i> —Philadel., St. Paul's Sun. Sch.....	\$120 00		<i>Missouri</i> —St. Louis, St. George's Ch., by Rector.....	\$122 20	
" Do. St. Luke's, a member.	5 00	\$125 00	Total receipts for March...	\$465 16	
<i>Maryland</i> —Cumberland, Mrs. S., for use of Bp. Scott, Oregon.....	5 00		To which add balance on hand March 1st, 1860.....	1,461 74	
<i>Virginia</i> —Powhatan Co., Em- manuel Ch., Miss Mary Nash.....	1 00			\$1,926 90	
" Columbia Co., Mrs. A. C. Page, by Rev. R. R. Mason	5 00		From which aggregate, how- ever, must be deducted sp'l cont'n from Mrs. S. Cumberland, for Bishop Scott.....	5 00	
" Orange, C. H., from Rev. Richard T. Davis.....	10 00		Do. from St. James' Ch., Lees- burg, for Bp. Gregg....	40 05	45 05
" Leesburg, St. James' Ch., one half for Iowa, and the other for Bp. Gregg, Texas.....	80 10		Leaving to be received by the Treas. of the Dom. Com., when appro- priated by the said association, the sum of.....	\$1,881 85	
" Charlottesville, Christ Ch.	87 50				
" King George's Co., St. John's Ch.....	12 28				
" Hanover, Emmanuel Ch.....	12 08				
" Same from "W."....	5 00	17 08			212 96



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MAY, 1860.

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WITH this number we issue an OCCASIONAL MISSIONARY PAPER, herewith presented; and to that our readers are referred for extracts from recent letters, and other interesting matter. That portion of it which relates *to funds* will, we hope, receive the attention which it deserves.

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### AFRICA.

The following extracts from an address, made by Bishop Payne, Missionary Bishop to Africa, is so full of interesting detail, touching the work of Missions in that land, that we have thought it desirable to give it a wider circulation than it has had hitherto, and to place it where it will be convenient for future reference.

#### EXTRACTS FROM BISHOP PAYNE'S ADDRESS.

Beyond all doubt, Africa beholds now *the day of her visitation*.

Let us trace the wonderful Providential stages by which this has been accomplished.

"The Lord reigneth, let the earth rejoice."

"He that leadeth into captivity, shall go into captivity."

“Surely thou wilt cause the wrath of man to praise thee, and the remainder of wrath thou wilt restrain.”

The extremity of Egyptian bondage, evolved Israel's nationality, and prepared the way for their deliverance. The Babylonish Captivity cured them forever of idolatry. It was when Christianity had been corrupted to the utmost, that the Reformation arose. Africa guilty, like all heathen nations, of idolatry, but doubly guilty, for having from time immemorial led her own children into captivity among all nations, has long, as her just punishment, *gone into captivity*. But in the extremity of her misery, her cry came up to heaven, and God sent a deliverer. African Christian Nationality takes its rise in a land of bondage. And the slave trade at its height, is rebuked, arrested, and converted into a means of pouring God's richest blessing upon Africa.

I may not stop to declare particularly how five millions of heathen Africans, from hundreds of different tribes, transferred to the West Indies and the United States, have lost their rude dialects and bitter animosities—been fused into one homogeneous people, speaking one uniform English tongue: how from among these more than five hundred thousand have been gathered as communicants in the various Christian Churches, and the whole mass is being rapidly transformed into a civilized Christian Nation. Nor need I speak of South Africa, now nearly as well supplied with Christian teachers and Missionaries as many portions of Christendom.

Let me direct attention to what has been done in Western Africa. The beginning of successful efforts to evangelize that part of the country are distinctly traced to the inauguration of measures to suppress the slave trade. In 1736, 1750, and 1795, the Moravians, English Baptists, and Scotch Presbyterians, successively entered the field and abandoned it. Later, at the beginning of this century when, as you remember, this Society sent Missionaries to the Rio Pongas, or Nunez, you were compelled to remove them to Sierra Leone, after one of their number had been murdered in his hut.

#### ERA OF GRACIOUS VISITATION.

But now commenced the era of gracious visitation. The presence of the British Squadron created and protected the colony of Sierra Leone; but for that it would have been destroyed by the slaves. The nucleus of this Colony consisted of two companies of Americo-Africans, in all about 2,000 sent out in 1787 and 1791 by Granville Sharpe and friends. Increased by constant accessions of recaptures from slave-ships, this colony has now a population of 60,000 to 70,000, and is the most prosperous settlement on the coast.

Encouraged by the example of England, men of like minds in the Uni-

ted States conceived the idea of colonizing, with their own consent, free people of color and Africans already liberated or to be liberated. Thus originated Liberia ; now extending coastwise, 300 miles, with a population of 10,000 to 12,000 emigrants, and 1,000 to 2,000 natives, more or less under its influence. In connection with Sierra Leone and its offshoots, and the British settlements on the Gold and Slave coasts, it has nearly abolished the slave trade along 2,000 miles of the African coast. This great result is distinctively attributed to the colonies ; for where an extent of 3,000 miles of coast must be watched, no number of cruisers could prevent the escape of slaves without colonies on the coast to break up their factories.

#### COMMERCE DEVELOPED.

Again, the colonies have developed the commerce of the country ; furnishing a market for the productions, and ports where they may be shipped ; while the colonies and commerce have diffused all along the coast, for above 2,000 miles, our English language, and trained thousands of Africans in seamanship, who render important service on board of foreign ships now, and are being prepared to navigate their own ships hereafter.

But a more signal display of the wonder-working providence of God remains to be noticed. If the suppression of the slave trade gave existence to the colonies, and there re-acted for the suppression of the slave trade, and both advanced commerce and a knowledge of the English language and seamanship—all conspire to promote the spread of the glorious Gospel. For the colonies now furnish African Christian Missionaries, Catechists, Teachers and colonists. And commerce, with her thousand wings and the mightier power of steam, speeds these all along the coast far up the Niger—through the very centre of Africa.

At Sierra Leone, and its offshoots in the Gambia and on the Slave coast, after half-a-century's Missionary effort among some 60,000 Native Africans, there are now collected (with about 25 European clergymen and 30 African Ministers) a numerous *corps* of Evangelists, Catechists, and Teachers, and 10,000 Communicants. In Liberia, there are about 30 Ministers of various denominations, three times as many Teachers, and 2,000 Communicants. In all Western Africa, within the past 25 years, 100 churches have been erected ; 200 schools established, with 16,000 children ; 13,000 Communicants have been gathered into the Christian Church ; 25 dialects have been reduced to writing, and some knowledge of the Gospel been brought within reach of five millions of people.

#### INFLUENCE OF CIVILIZATION AND CHRISTIANITY.

And the mingled influence of civilization and Christianity is now penetrating the interior all along the coast. In the *Gambia*, from Bathurst



near the sea, Colonists and missionaries have gone 300 miles up the river to McCarthy's Island, on the Rio Pongas—the region where in earlier years Christianity could not live, but where a veteran Missionary with native assistants now maintains his post. From Sierra Leone has proceeded and been carried on for several years a mission among the Timnehs to the northwest. In Liberia stations are now occupied at various points from 20 to 100 miles in the interior, and one individual has been endeavoring to reach the Niger from the Liberian frontier. On the Gold coast, with numerous positions on the seaboard, the Wesleyan and German Missionaries occupy several in the interior, attaching the principal kingdom of Ashantee on the one side, and that of Dahomey on the other. In the Bight of Benin, the Scotch Presbyterians occupy the old Calabar river, while the English Baptists are in view of snowcapped peaks of the Cameroons. From the island of Corisco to the south, the American Presbyterians have penetrated 200 miles to the lofty range of the Sierra del Crystal mountains; and in the Gaboon river nearly under the Equator, the American Congregationalists have gone up the river, over a hundred miles, establishing a station at Nengenenga.

But more important than all has been the progress of Missions on the Slave coast. Yes! on the Slave coast! pre-eminent for its participation in the sin and misery of the slave trade—such is the mystery of Grace—is the Gospel gaining, and likely more and more to gain its greatest triumphs! And more wonderful still, this is to be accomplished mainly through the very victims of the slave trade themselves! From this region and other parts of Africa the representatives of more than 200 tribes were carried to Sierra Leone, degraded heathen. From Sierra Leone to this same country, now under British protection, come numbers of these people, in a great measure, civilized and Christianized, as ministers, catechists, teachers, and colonists, led by foreign Missionaries and commercial agents to establish mission stations and trading depots along the Niger, and between that river and the coast! “Surely Thou wilt cause the wrath of man to praise Thee, and the remainder of wrath thou wilt restrain.”

Africa then is no longer a sealed unknown country. Together with all the rest of the world, it is wide open, all along the coast and up its great artery, the Niger, for the spread of the Gospel. And its own children have been and are now preparing to assist in this great work.

#### CALL FOR INCREASED EFFORT.

But it must be carefully borne in mind, that in proportion to the number and significance of the signs of life and improvement in this great mass of degradation, must be the activity of those more favored nations, charged by Providence with their development. While multitudes are

starting into intellectual, moral, social and political existence, and in many cases, striving nobly in the contest to which Providence so urgently calls them, they must long require the fostering care of England and the United States. The squadrons so long and nobly maintained on the coast must be maintained still to protect and extend the colonies and commerce. The colonies of Sierra Leone, Liberia, and in the valley of the Niger, must be strengthened and enlarged to suppress the slave trade, develop the vast resources of the country, and spread the sheltering wings of Christian government over a land now wasted by anarchy and violence. From England and America too, must long come the pecuniary aid requisite to sustain clergymen and teachers ; and the Africans, who feel themselves specially called upon to impart the blessings of the Gospel to their own people, will be strengthened in their work by the presence and example of those who, trained amidst the multiform elevating influences of Christendom, go forth to transmit to them the pulsation of living sympathy, beating so strongly there.

Prayers, contributions, and efforts, then, must be freely and beyond all precedent given, to meet the exigencies of Africa, as of all the world, in this eventful age.

#### PERSONAL CONSECRATION.

I know when I speak of personal efforts in behalf of Africa, I shall be met by the oft-repeated objection, "Why throw away life by going to Africa?" One answer to this question satisfied me when first my attention was directed to this subject : The God who has permitted slave-dealers so long to live and carry on their nefarious traffic, can and surely will preserve those who go forth in obedience to His own command to preach His Gospel. I stand before you to-day a living proof that my confidence was not misplaced. That African Missionaries, like all others, are called to suffer, and if need be, die—of course we expect. But, oh ! how long shall science and commerce and fame have their willing votaries and victims, and the disciples of the Crucified refuse to suffer for Him ? Have we forgotten that "we fill up that which is behind of the sufferings of Christ in our flesh, for His Body, the Church," and that, as with the Master, so with the disciple, it is in suffering we chiefly manifest His glory and advance His kingdom ? Be assured that among the Heathen "through fear of death, all their life-time subject to bondage," there is no more striking overpowering view of the Christian faith, than the calm joyful death of the Missionary.

Moreover, it is in the weakness manifested by the sickness and death of the Missionaries, that the faith and life of Christ are most strikingly developed in the survivors. Certainly, if I ever felt "strong in the Lord and in the power of His might," it was when I was left the only ordained

Missionary of our church at Cape Palmas. It was then the promises of God came to me in all the power of armed consolation, and alone as I was, I could look abroad and claim all around as the sure heritage of my Lord Jesus Christ ; and it was after the death of one of our most promising Missionaries too, that the spirit of life seemed first to pervade our native assistants. Who would not then suffer with Christ ? Especially when the promise is, that we shall reign with Him also.

My Christian friends, I have walked through the grand monumental pile, intended to preserve the memory of your sages, statesmen, warriors and princes. I have marked and admired the efforts of genius in their behalf. But need I remind you, that there is promised to the least suffering soldier in the service of our great Captain, a fame, in comparison with which the accumulated glories of a Westminster Abbey are empty bubbles of a moment. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

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#### LETTER FROM REV. H. H. MESSENGER.

THE following extracts are from a letter from the Rev. Mr. Messenger, dated

CAVALLA, February 11, 1860.

REV. AND DEAR BROTHER :—*God has blessed* me and I am in excellent health at this time, also all at Cavalla. My wife is very well and has the charge of housekeeping and a general oversight of the girls, particularly with regard to their clothes. She sees to it that they are properly washed and mended. The sewing school also occupies considerable of her time ; the boys' clothes are to be looked after also.

Miss Relf has got along remarkably so far. She has had slight attacks of fever since she began teaching, but has kept up, and lost no time from school. She is an experienced teacher, and is going to do a good work for the girls' school here if the Lord spare her health and life. She maintains such a wholesome discipline over the whole school, and such is her aptness in teaching, that I am greatly encouraged.

There are now but eighteen boys in school kept by the Mission ; some four or five attend school besides. There are but thirty-five girls, and a few (say four) of them are absent. I have married away some five of the eldest, to young men raised in the Mission, and mostly employed as teachers.



I have not been able to teach in the boys' school so far this term—I hope I may soon. Next week I expect to visit Bohlen station for the first time! How I have been hindered. I have sent men up to saw timber, and expect soon to have the small house entirely completed, and if the Bishop writes me that he can bring a brother, as he hopes, to go up with me, on his return I will take measures at once to have it enlarged.

“War, and rumors of war” is the report from the river. Some six or eight tribes are now in open hostility with one another in the immediate vicinity of Wébo. Rev. Mr. Jones went up three weeks since and the Kábos seized on his (the Mission) canoe and will not restore without pay. I expect to turn the pay on the other side next week. I don't think there is the least possible danger of my being disturbed. The wars arise from the meanness of all parties, but my favor and countenance they all court. A part of the Kábo tribe also are averse to the conduct of the other, and this is the hold I expect to take to bring those on the river side to a proper understanding. These people are much more easily managed than I supposed before I came here.

There are certain things (laws and customs) which may be turned against them, and so have Mission property protected; and it only wants a “strong mouth,” as they say, to effect this.

I wish to see what the catechists and teachers are doing. When this is done I hope to give some instruction to the young men here.

I should mention that I am hearing Mr. Toomey's recitations, and giving him instruction in his studies preparatory to the ministry. He is a young man of considerable promise, and if spared will do much in our Mission. You remember how providential it was that he came into it. He blesses God for this, and seems to be devoted and spiritually minded.

A word or two about the work. I preach twice on Sunday, and frequently give a lecture on Wednesday evening, especially when Mr. Jones is not present. But the congregation is composed mostly of the schools and villagers.

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#### LETTER FROM DR. THORNLEY.

THE gentleman whose name appears at the head of this article, is a surgeon in the U. S. Navy. By failure of health he was obliged to leave his ship on the coast of Africa, and to seek an opportunity to return to the United States. He landed at Cape Palmas, and for a time was a guest of our Mission.

After his departure from the Cape, he addressed a letter to the Rev. Mr. Hoffman, expressing his grateful acknowledgments for the kind attention extended to him—and, having done so, concludes his letter with the following testimony, touching the Missionary work :

Having thus, my dear sir, placed in its true light, though in an imperfect manner, my position toward you and your interesting family, permit me, with a view to publication, to say a few words on the subject of the great work in which you are engaged, and to which you devote all the energies of your mind and body. But before doing so I must express my regret that the fear of contracting fever has prevented me from improving the opportunity to visit some of the neighboring stations, sixteen of which I learn are in successful operation. Enough, however, has come under my observation to convince me that the true mode of introducing the light of divine truth into this benighted land has been adopted at this mission. Since it is almost certain white Missionaries will never be able to successfully resist the baneful influence of the climate, it is to the natives themselves we must look for the diffusion throughout the loaf of the leaven which is introduced here. This is what is actually being done. A great majority of the stations are under the charge of native teachers who, rescued from the chains of heathen superstition and educated in the Christian faith, are now manfully fighting under the banner of the cross, and pointing out to their brethren according to the flesh, the road to victory through Jesus, the way, the truth, and the life.

I have witnessed a semi-annual examination of the orphan girls (colonists), twenty-six of whom are receiving in this institution, besides food and raiment for their bodies, and protection from vice, the more important food of mental, moral, and religious instruction. Their acquaintance with the various branches of useful knowledge proves how faithful their accomplished teacher, Miss Ball, performs her task. The neatness of their dress and their ordinary conduct, mark the careful and judicious supervision of Mrs. Hoffman, while the promptness with which they answer all kinds of Scripture questions indicates how thorough is the religious instruction they receive from yourself. To every lover of religion it will be gratifying to learn that this cultivation is beginning to yield its legitimate fruit in the happy conversion of several of the girls, one of whom, a few months ago, on her death bed, gave unmistakable evidence of the operation of the Holy Spirit, and resigned her breath in full assurance of faith and a comforting hope of a blissful immortality. If this examination was interesting, far more so, for some reasons, was that of the native Christian scholars of Hoffman station. Their docility, diligence, and quickness in the

reception of knowledge, augur well for the Missionary cause, as it is upon them, as I have before said, the hope of African Missions depends.

I visited the high school at Mt. Vaughan, so ably presided over by the Rev. Mr. Crummell, whose immediate ancestors were native Africans, though he himself was born in the United States. To this school the most promising of the boys from the various stations are sent at the proper time, and here complete their education prior to the commencement of their labors in the Missionary field. Unfortunately, I did not witness the examination, though I learn it was most satisfactory.

In addition to these few words on the subject of your legitimate Missionary labors, much might be added concerning St. Mark's hospital, the walls of which are now rising above surrounding objects, for which blessing the sick and homeless mariner, as well as the destitute of every other calling, will be indebted mainly to the energy and perseverance of Bishop Payne and yourself; but I have already extended this letter beyond its proper limits.

With my earnest prayers that the lives of all your family may be long spared to perform the noble work to which they have been devoted, and that your labors may be crowned with complete success,

I remain your much obliged, and grateful friend,

JOHN THORNLEY.

Rev. C. C. HOFFMAN.

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#### LETTER FROM THE NATIVE DEACON, C. F. JONES, TO BISHOP PAYNE.

CAVALLA, *August 23, 1859.*

RT. REV. BISHOP PAYNE:—I feel happy to pen you a few lines, hoping they may find you and dear wife in a restored health. I may truly say that your absence is a great loss to us, though we thankfully submit to the Providence of God, who ordered it so. I am sorry to report to you how very few of the people attend the Church, how unwilling they are to come to Church when they are invited. But God lives to carry on his work, and though the heathen may rage and threaten that the name of Jesus may not be taught any more, or they may withdraw their feet from his sanctuary, yet the name of Jesus will be preached from house to house, if not in the Church. The school is going on well now, although Missionaries had much to complain about the boys and girls, especially the boys. I do not believe that any one in the village ever gave the Missionaries any trouble.

Some of our native Christians seem to be drawing backward, while others seem to be growing in grace. Old Sieh, who left Cavalla and lived at Fish Town, died this summer. We heard that he died a Christian. He



expressed the joy of his heart to leave the world and go to God. To his heathen relatives when they expressed their sorry that he, or Sieh, saw much trouble in making rice farms, and now he was about to die while the harvest time is approaching, he said, be sorry for yourselves. I want neither rice nor anything be given me at my burial, only bury me at Christian Village.

The sick Badé, longs to see you all. I went to see her the other day and found her sick. When I began to talk about the sufferings of Christ, and how little we suffer in comparison with his, oh! she seemed as if she forgot the pain of her body, the joy she expressed for that Saviour. She spoke and she felt what she said, that I could not help offering a prayer in behalf of both of us in that little house. Who can know when the Lord works?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goeth," so is every one that is born of the spirit. Oh! what encouragement not to crush these broken reeds and smoking flacks.

I have not had any opportunity of visiting the places up the river as you directed, owing much to the sickness of the Missionaries. But I hope now to do so occasionally, if Mr. Messenger keeps pretty good health.

We had a pleasant time at Rock-Town at Convocation, though many were not present. And now "may that God whose providence ordereth all things, both in heaven and in earth, preserve, strengthen, and keep you." Giving you success in your labor in that land for the building up of His Spiritual Kingdom in this dark land, and bring you and dear wife safe here with us where it is your desire to serve him. And we who are here, may God give us his grace to serve him faithfully, is the prayer of your obedient,

C. F. JONES.

P. S. Take Brownell with me to walk around and talk to the people about the coming Sabbath, and found Badé in a good state of mind. It seems to me that she daily grows in grace. I spoke of the little worldly comforts she has, and even in that she ought to be thankful. Oh, she says, every few sticks of wood I receive I never forget to thank God as the giver. Brownell was silent, listening to what was going on. She said much to our comfort, but not knowing that Brownell wanted her still to go on. I asked him to offer up prayer. After we went out B. spoke of his surprise of the grace of God in this sick woman, and could only repeat this text, "The wind bloweth where it listeth," &c.

*MISCELLANEOUS.*HISTORICAL SKETCH OF MISSIONS IN THE GEORGIAN  
AND SOCIETY ISLANDS.

(Continued from April Number.)

In the present condition of human nature, a state of things so full of promise could not be expected to be permanent. The moral requirements of the Gospel were exceedingly opposed to the inclinations of many, especially among the young, who had only followed with the multitude in the general profession of the new religion, and a number gradually returned to the evil habits which, for a time, had been abandoned. The death of several leading chiefs occasioned political strife and actual conflict. Evil-disposed foreigners, resorting in large numbers to the islands, revived the use of spirituous liquors among the people, and finally the arrival of the priests of Rome, sustained by the arms of France, whose efforts issued, after seven years of intrigue and disturbance, in the seizure of Tahiti by the French. All these sources of evil have subjected this feeble community to an ordeal so severe, that, but for the influence of religion among the more influential portion of the people, and the watchfulness of Divine Providence, they could scarcely have survived.

When the French forces landed, Queen Pomare sought shelter on board an English vessel, and removed to Raiatea. Her chiefs were required to acknowledge the authority of the French. On refusing, they were attacked, and numbers of the people killed. After this, the greater part of people retired to their mountain fortresses, which the French, who had 1,000 or 1,200 troops, repeatedly attacked, but were in every instance repulsed, with a degree of loss on their own part, and skill and courage on the part of the natives, which must have secured for the undrilled patriot bands of Tahiti the respect of the disciplined and well-armed soldiers of France. After repelling every assault for two years, during which they suffered much from scarcity of provisions, but prized their Bibles, and maintained the observances of religion with great regularity, the Tahitians were betrayed by a native of an adjacent island, who for a large bribe revealed to the French a secret path to a position commanding the Tahitian camp. As the French could now fire down upon them, further resistance was useless. The surrender of these heroic defenders of their country was deeply affecting. They came down from their fortress in procession; the chiefs marched in front, then the fighting men, followed by the women and children. Advancing to within a short distance of the French lines, they halted, knelt down on the ground, offered a short earnest prayer to God, acknowledging His supreme dominion, bowing to His divine will, then rose, marched in, and laid down their arms. All honor to the brave men. Disappointed in her hopes of the restoration of her

country, Pomare, the queen, returned to Tahiti, where she has ever since been a mere cipher.

Roman priests have abounded there, and, at their instigation chiefly the Missionaries have been subjected to ceaseless annoyances and interruptions in their work. They could not move without a passport, the chapels and mission-houses were all declared national property. The Missionaries could only preach by virtue of authority from the French governor; were required to read the government orders from the pulpit on the Sunday; and some of them were indicted for refusing to do so; several of them left, others died, and only one English Missionary, Mr. Howe, now remains at Tahiti, as minister of a chapel for foreigners in the port, and superintendent of the press. He cannot preach to the people without authority from the French governor, and he has been subject to repeated prosecutions in the French courts of law, by the Romish bishop, for pretended offences against the Romish creed.

The native churches are not even allowed to choose their own pastors; these must be nominated according to French law, by the chiefs of the place, and the nomination approved by the French authorities, before a native pastor can preach to a Tahitian congregation. Under existing circumstances, and without referring to the public revival by the French authorities of the licentious dances of their former heathenism, and other powerful influences destructive of all genuine religion everywhere, no greater marvel of the Divine mercy towards this people has occurred during the whole course of their eventful history, than the spiritual state of the religious portion of the community at the present time.

The deeply-injured queen has throughout her long affliction maintained a calm dignity of demeanor, with a purity and integrity of character as a Christian woman in all the relations of social and public life, which has commanded the expressed admiration of enemies and friends. This period of their deepest national and social depression appears to have been distinguished by a remarkable measure of spiritual blessing. In 1850 an edition of the Tahitian Bible arrived, and in one year 700 Bibles were bought by the Tahitians alone. In two years the people of Tahiti and the Society Islands sent to the British and the Foreign Bible Society £922 in payment for Bibles, and in three years, the entire edition of 5,000 copies was nearly disposed of.

Though no European is allowed to minister to the Tahitian churches, the people have chosen the most pious and efficient natives, whom the Missionaries had educated for the work, to be their pastors, and through rich endowments of the Divine Spirit, these men have proved equal to the occasion, and exercise a faithful, wise, affectionate, and vigilant guardianship over the flocks which the Great Shepherd has confided to



their care ; and the churches, both in relation to the number of communicants (1,600) and their spiritual state, manifest a measure of vital godliness and holy consistency unsurpassed in the days of their greatest external prosperity.

Such are some of the events which mark the course of this deeply interesting and oft-imperilled Mission, whose spiritual state, at the present time demands our liveliest gratitude to God, while it affords great encouragement to devoted laborers in other fields during seasons of severest trial.

W. ELLIS.

### INTELLIGENCE.

APPOINTMENT TO AFRICA.—Miss Emily E. Griswold, of New-York, has been appointed a Missionary teacher to Africa.

DEPARTURE OF MISSIONARIES FOR AFRICA.—Bishop Payne and Mrs. Payne, together with Miss Griswold, sailed from Baltimore on the 21st April, in the ship Mary Caroline Stevens, for Cape Palmas.

#### LIST OF PACKAGES, &c., TO APRIL 20, 1860.

FROM	FOR	ARTICLE.	NO.	FORWARDED BY
Phil'a, Dr. D. Jayne & Son,.....	Rev. E. W. Syle, China.	7 boxes.	63 to 69	Ship "Swallow."
" Miss J. R. Conover,.....	.....	1 box.	70	" "
N. Y., Poughkeepsie,.....	.....	1 box.	71	Ship "Sword Fish."
Ga., Savannah,.....	Miss L. M. Fay.	1 box.	72	" "
Pa., Philadelphia,.....	Miss C. E. Jones.	1 tin box.	73	" "
No advice,.....	Rev. E. H. Thomson.	1 box.	74	" "
Va., Miss Fitzhugh,.....	.....	1 box.	75	" "
Ga., Miss J. C. Habersham,.....	Mrs. Bishop Boone.	2 boxes.	76 & 77	" "
.....	Miss Jones.	1 box.	78	" "
N. Y., Am. S. S. Union,.....	Rev. Thomas J. Thomson, Af.	1 parcel.	48	Brig "Mendi."
R. I., Newp't, Zion Y. Ladies' bi. class	Fair at Cape Palmas.	1 box.	49	" "
N. J., Hoboken, Rev. N. S. Harris,...	Mr. N. S. Harris.	1 parcel.	50	" "
Mo., H. W. Hough,.....	Miss H. C. Relf.	1 tin box.	51	" "

China. Nos. 58 to 62 inclusive, forwarded by Ship "Swallow."

Africa. No. 47 forwarded by Brig "Ann."

## A c k n o w l e d g m e n t s .

## FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15th to April 15th, 1860 :

## Maine.

Gardiner—Christ Church..... \$28 00

## New-Hampshire.

Manchester—St. Michael's..... 16 00

## Vermont.

Poultney—St John's .....\$5 50

Wells—St. Paul's..... 2 50 8 00

## Massachusetts.

Boston—Grace, (\$5 for Japan).\$55 00

" Trinity S. S., for Af..... 70 49

Cambridge—Christ Ch..... 44 00

Cambridgeport—St. Peter's.... 5 75

Chelsea—St. Luke's S. S. for

Owen Downing scholar-

ship, Af..... 20 00

Chicopee—Grace, B. Preston,

\$3 00; Japan, \$3 00..... 6 00

Dorchester—St. Mary's.....144 00

Hanover—St. Andrew's, (\$13 S.

S., for Af.)..... 63 00

Jamaica Plain—St. John's.... 50 00

Newburyport—St. Paul's..... 30 00

Pawtucket—Trinity..... 8 87

Salem—St. Peter's..... 60 00

Taunton—St. Thomas S. S., for

support of a child Af.

\$20; for China, \$25..... 45 00

Waltham—Christ Ch..... 30 00

Wood's Hole—Messiah..... 20 00

Miscellaneous—Mrs. H. B. Pun-

chard..... 20 00

A family Missionary Box,

for Af..... 13 19 685 30

## Rhode Island.

Newport—Emmanuel..... 7 00

" Zion, \$33; Ladies Mis-

sionary Soc., for Bassa

Cove, \$20..... 53 00

Pawtucket—St. Paul's S. S.,

\$7 30; for Af., \$7 35..... 14 65 74 65

## Connecticut.

Birmingham—St. James'.... 60 00

Hartford—Christ Ch..... 5 00

Oxford—St. Peter's..... 5 00

Quakers Farms—Christ Ch.... 4 85

Trumbull—Christ Ch..... 7 00

" Grace..... 3 67

West Haven—Christ Ch. S. S.. 1 40

Windsor—St. Gabriel's, ½..... 5 00 91 02

## New-York.

Astoria—St. George's.....\$66 30

Bay Ridge—Christ Ch., \$190 62;

S. S., \$32 30..... 222 92

Duanesburg—Christ Ch. .... \$10 00

Harlem—St. Andrew's..... 10 00

Morris—Zion..... 53 50

New-York—Amer. Bible Soc.,

for China and Japan,

\$2,000; South America,

Brazil, \$400..... 2400 00

" American Tract Soc., for

China..... 400 00

" Ascension, from a Mem-

ber, for Af..... 150 00

" Christ Ch., Ep. Col. 300

" " Miss. Meeting,

18th of March, 1860, for

Af., \$162 04; Industrial

School, \$7..... 469 04

" Grace, for Af., \$403; from

Mrs. Robt. E. Living-

stone, \$25..... 423 00

" Holy Communion, for

printing, at the discre-

tion of Bishop Payne... 70 00

" Incarnation..... 413 98

" St. Bartholomew's..... 720 78

" St. Mark's Monthly Off'g

for the education and

support of candidates for

the ministry, Af..... 200 00

" Transfiguration..... 100 00

" Zion, for Af..... 50 39

" From "A." for Af..... 100 00

" From Miss Haines, spe-

cial books, Mrs. P..... 25 00

" From Mrs. G. M. Wilkins 25 00

" From "A Friend"..... 10 00

" From Mrs. Jas. Hewett,

through Mrs. Wm. Jack-

son, for repairs on Ca-

valla House..... 10 00 5934 91

## Western New-York.

Avon—Children's Hoffman So. 2 00

Geneva—Trinity, from "J."... 5 00

Homer—From "H." for Orphan

Asyl. Af. \$10; Japan, \$5. 15 00

Ithaca—St. John's S. S. for Af. 21 20

Oxford—From the Mises Van

Wagener, for the educa-

tion of Wm. H. De Lancy,

Af..... 20 00 63 20

## New-Jersey.

Camden—From Two Children

for Af..... 2 00

Elizabeth—Christ Ch..... 1 00

" St. John's, for China..... 10 00

Princeton—Trinity S. S., for

Af..... 5 00

" From "A Friend"..... 1 00

Shrewsbury—Christ Ch., from

a Member, \$1; from "F.

S. C." \$3..... 4 00 23 00

Pennsylvania.

<i>Allentown</i> —Through Rev. S. K. Brobst, for China.....	\$5 00	
<i>Brownsville</i> —Christ Ch., from a Lady for the Jas. L. and W. L. Bowman and J. Page Scholarships, Af....	90 00	
<i>Chester</i> —St. Paul's for China....	26 00	
<i>Columbia</i> —From Two Friends, for Bassa Cove.....	15 00	
<i>Philadelphia</i> —Christ Ch., \$148 50; for Af. \$1 50.....	150 00	
" Holy Trinity, from a Member, for Af.....	100 00	
" St. Mark's, \$135; for Bassa, \$135.....	270 00	
" St. Luke's, from a Member, for Bassa Cove.....	15 00	
" St. Paul's, \$194 50; S. S., \$25; from do., for the John W. Thomas Scholarship, Af., \$20.....	239 50	
" St. Philip's, for Af.....	167 00	
" Through Rev. E. W. Henning, for printing Grebo....	250 00	
" From W. G. Boulton, at the discretion of Bishop Payne.....	100 00	
" From sundry ladies, thro' Bishop Payne, for Bassa Cove, \$57; for printing Grebo, \$20; J. T. N., for Bassa Cove, \$20.....	97 00	
<i>Pittsburgh</i> —St. Peter's.....	44 01	
" Trinity.....	166 10	
<i>Wilkes Barre</i> —St. Stephen's, S. S. Missionary Class, for Chi. and Af., \$80; for Scholarship under Rev. Mr. Rambo, \$20.....	90 00	1764 61

Delaware.

<i>Baltimore Mills</i> —Grace.....	1 58	
<i>Indian River</i> —St. George's Chapel.....	3 61	
<i>Millsboro'</i> —St. Mark's.....	0 71	5 90

Maryland.

<i>Anne Arundel Co.</i> —West River, St. James', at the discretion of Miss C. E. Jones, China.....	10 00	
<i>Baltimore Co.</i> , Catonsville—St. Timothy's, for Af.....	25 00	
<i>Baltimore</i> —Christ Ch., a Member, for Af.....	20 00	
" Grace, \$569; for Af. \$5; China, \$5.....	579 00	
<i>Cecil Co.</i> , Cecil—St. Stephen's.....	8 75	
<i>Cumberland</i> —From "Two little children for the Half-Way Station, Af.".....	6 00	
<i>Montgomery Co.</i> —St. Bartholomew's.....	5 00	
" St. John's.....	5 00	
<i>Rock Creek Par.</i> , D. C.—St. Paul's ½.....	30 00	
<i>Talbot Co.</i> —Whitemarsh.....	12 82	

<i>Washington, D. C.</i> —By the hand of Miss J. W. Mitchell, at the discretion of Miss Melville.....	\$5 00	
" From C. A. Henderson, Esq., for Bassa Cove.....	50 00	\$756 57

Virginia.

<i>Albemarle Co.</i> , Charlottesville—Christ Ch., \$150; for Japan, \$10.....	160 00	
<i>Alexandria</i> —St. Paul's, from a little girl, at Bp. Payne's discretion.....	30 00	
<i>Clark Co.</i> , Wickliff Par.....	20 00	
<i>Fauquier Co.</i> —From Miss E. F. Dowman, for Af.....	10 00	
<i>Hanover Co.</i> —St. Paul's, for China.....	10 00	
" Beaver Dam Depot, R. N., for Diarbekir, in memory of a little one, \$10; in memory of little Judy, for China, \$10; from Mary C. Nelson, for Diarbekir, \$5.....	25 00	
<i>Henry Co.</i> , Martinsville, Patrick Par.—Christ Ch.....	20 00	
<i>Lancaster Co.</i> —From Wm. Y. Dowman, Esq.....	50 00	
<i>Lexington</i> —St. Stephen's and Trinity.....	31 55	
<i>Norfolk</i> —From a Lady, for Af.....	5 00	
<i>Northampton Co.</i> , Eastville—Geo. Kerr, Esq., for Af.....	5 00	
<i>Pittsylvania Co.</i> —Barnstable Par.....	5 00	
<i>Portsmouth</i> —Miss E. Redmond.....	5 00	
<i>Powhatan Co.</i> , Kg. Wm. Par—Mainkintown Ch., from Mr. Edward Scott, \$50; from Miss E. Mosely, \$6 25.....	56 25	
<i>Rappahannock Co.</i> —St. Paul's, for Japan.....	12 00	
<i>Salt Springs</i> —From Mrs. N. Harrison.....	2 50	447 30

North Carolina.

<i>Newbern</i> —Christ Ch.....	61 00	
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South Carolina.

<i>Aiken</i> —St. Thaddeus S. S., for Af.....	5 00	
<i>Beaufort</i> —St. Helena, for Af.....	130 80	
<i>Charleston</i> —Grace, for Orphan Asylum, Af.....	10 00	
" St. Paul's, by Mrs. Tyatt, for China, \$10; Mrs. Trufuna, for do., \$10; a Member, for do., \$5; Cash, for do., \$5.....	30 00	
" St. Peter's, for China, \$100; Japan, \$25.....	125 00	
<i>Edisto Island</i> —From Dr. Wm. Bailey.....	5 00	
<i>Richland</i> —St. John's.....	3 00	
" Zion, for China and Af.....	10 00	
<i>Waccamaw</i> —All Saints, for Af.....	48 25	367 05



<i>Georgia.</i>			<i>Louisville—From Mr. J. M. Morris, for do. through Mrs. William Jackson, \$10; from Miss M. Bowles, for do., \$10 . . . . .</i>		
<i>Madison—Advent S. S., offering of Margaret Howard . . .</i>	\$10 00		<i>St. Matthews—From Mrs. E. A. Beckett, through Mrs. Jackson, for Cavalla House . . . . .</i>	5 00	\$532 30
<i>Savannah—Christ Ch. S. S. for support of a child in Chi.</i>	25 00	\$35 00	<i>Indiana.</i>		
<i>Florida:</i>			<i>Goshen—St. James . . . . .</i>		5 00
<i>Tallahassa—St. John's . . . . .</i>	39 15		<i>Tennessee.</i>		
<i>Alabama.</i>			<i>Knoxville—From "A Friend to Af," to be applied at the discretion of Bp. Payne . . . . .</i>		100 00
<i>Mobile—Christ Ch., for China, \$25 42; thro' Rev Robt. Nelson, for do., \$174 58.</i>	200 00		<i>Missouri.</i>		
<i>Mississippi.</i>			<i>Lexington—Dr. Rbt. B. Smith, to be applied at the discretion of Rev. D. D. Smith, China, \$10; at the discretion of Miss H. C. Relf, Af, \$10 . . . . .</i>		20 00
<i>Pass Christian—Trinity, for Af.</i>	50 00		<i>Wisconsin.</i>		
<i>Louisiana.</i>			<i>Janesville—Trinity . . . . .</i>	4 37	
<i>Bayou Gouls—St. Mary's . . . .</i>	10 00		<i>Iowa.</i>		
<i>Houma—St. Matthew's "Female Communicant" . . . . .</i>	20 00		<i>Des Moines—St. Paul's . . . . .</i>	6 50	
<i>New-Orleans—Christ Ch. S. S., for ed. in China . . . . .</i>	25 00		<i>Dubuque—St. John's . . . . .</i>	10 00	
<i>Plaquemine Par.—Emmanuel Ch., for Af, \$3 50; Dr. F. Egan, for do., \$250; from Bella and Mary Farrar Wilkinson, for do., \$1 50</i>	7 50		<i>Iowa City—Orphans' Home of Industry, for Af . . . . .</i>	1 00	17 50
<i>Williamsport—St. Stephen's, from a "Communicant" . . . . .</i>	10 00	72 50	Sundry amounts received through Rev Robert Nelson:		
<i>Ohio.</i>			<i>N. C., Raleigh—From Dr. Fisher . . . . .</i>	5 00	
<i>Oberlin—Christ Ch. S. S. . . . .</i>	2 00		<i>" St. Mary's School, thro' Rev. A. Smedes . . . . .</i>	50 00	
<i>Piqua—St. James . . . . .</i>	13 00	15 00	<i>" Wilmington—St Paul's. 44 89</i>		
<i>Illinois.</i>			<i>Ga., Savannah—Christ Ch. . . . .</i>	105 00	
<i>Chicago—From Mrs. T. B. Bryan, thro' Mrs. Jackson, for Cavalla House . . . . .</i>	20 00		<i>" Katy Trowbridge . . . . .</i>	00 25	
<i>Jacksonville—Trinity* . . . . .</i>			<i>S.C., Charleston—St. Paul's . . . . .</i>	21 20	
<i>Quincy—St. John's . . . . .</i>	20 00	40 00	<i>" Miss M. R. Simons . . . . .</i>	10 00	
<i>Kentucky.</i>			<i>" Anonymous . . . . .</i>	1 00	
<i>Frankfort—Ascension ½ . . . . .</i>	13 00		<i>" Upper St. John's . . . . .</i>	247 68	
<i>Lexington—Christ Ch. . . . .</i>	88 30		<i>Ala., Mobile—St. John's, a Member . . . . .</i>	200 00	
<i>Louisville—St. Paul's, \$232, for repairs on house at Cavalla, thro' Mrs. William Jackson; from Mrs. Wm. F. P., \$10; Mrs. R. A. R., \$10; Mrs. Geo. A., \$10; J. J. S., \$10; Mrs. T. B. O., \$10; Miss E. C., \$5; Mrs. L. L. S., \$10, Mrs. W. F. P., \$10; Mrs. J. C. F., \$10; Mrs. R. T. F., \$5; Mrs. B. A., \$10; M. e. S. &amp; P. S., \$10; Mrs. F. V. &amp; Miss W., \$10; Mrs. &amp; Miss C., \$10; Mrs. W., \$5; Miss V. &amp; E. S., \$5; Mrs. D. B. L., \$5; Mrs. Dr. B., \$5; Mrs. S., \$5; Miss M. A. T., \$5; Mrs. Wm. J., \$5; Mrs. W. G., \$3; B. O. D., \$3; Miss M. A. B., \$2; Miss S. P., \$1 . . . . .</i>	406 00		<i>" Good Shepherd Col'd Congregation . . . . .</i>	10 00	
			<i>" Miss Cleveland . . . . .</i>	1 00	
			<i>" Trinity . . . . .</i>	83 50	
			<i>" Mrs E. Jones . . . . .</i>	20 00	
			\$799 52		
			By amount acknowledged in April No. . . . .		
				300 00	499 52
			<i>Miscellaneous.</i>		
			<i>From "B." . . . .</i>		19 87
			<i>Total frm Mch. 15, to Apl. 15, 1870 . . . . .</i>	11,977 62	
			<i>Am't previously acknowledged . . . . .</i>	39,077 43	
			<i>Total . . . . .</i>	\$51,055 05	

\* A contribution from this Parish was acknowledged in the April No. as from Mr. T. N. Moui-er.